



A CRITICAL STUDY ON WOMEN CHARACTERS OF AMISH TRIPATHI'S SHIVA TRILOGY

Dr. Anup Nair

Assistant Professor and Research Guide, Department of English, Bishop Moore College, Mavelikara - 690110, Alapuzha District, Kerala, India.

ABSTRACT

Women are instructed, they work, represent themselves, arranging their life, spending time with men yet to each activity they battle, the vast majority of them neglect to do what they need; they depend on their family. Particularly in India, ladies acknowledge and adjust to this circumstance since birth. In the event that the writing turns its back to the history for these binds of ladies, in particular in India, the individuals' questionable disposition towards the fanciful stories, society stories, and legends is to be accused. The social structure and way of life of Indians depend on the religion sacred texts they put stock in. Individuals in India for the most part allude Mahabharata and Ramayana to build their lives. What's more, it is entirely expected to everybody's information that a few ladies in those writings are delineated to a great extent as merciless, desirous, moronic, subservient and delightful which are the reasons for pulverization. In contrast to different translators, Amish Tripathi, as the grandson of a Sanskrit researcher and Pandit in Benaras, adored ladies' fanciful characters in his Shiva Trilogy. He appears power and fire from his ladies' characters contrasting with male partners. The components of 'phantabula' (portmanteau of imagination and fantasy) were well-utilized; Amish has retold legend in his inventive manners, yet the substance of otherworldliness has not lost all through the arrangement.

KEYWORDS: Amish Tripathi, Shiva Trilogy, Indian culture, delineation of ladies' characters and 'phantabula'.

Women in Science:

The originator of therapy, Sigmund Freud is an Austrian Neurologist; in his view the lady ought to mellow a man most likely not debilitate him. As indicated by Freud in logical manner, the correct side of human mind goes for passionate choices and the left side for judicious reasoning. The two cerebrums are associated by corpus callosum which adjusts both ways side mind to have convincing choice. Ladies have substantial corpus callosum contrasted with men, so they tend to think both normally and sincerely while men have either enthusiastic considerations or discerning musings. In this way, it is relied upon of ladies to take impartial choices in specific issues, intercede in the choices made by men.

To certain degree, Freud's idea is worthy however in real life, generally the meditation of ladies is dismissed. Or the consequences will be severe, men would go for misinterpretations of Freud's words like Coventry Patmore.

Ghost of the Society:

The writer Patmore distributed his ballad "The Angel in the House" in 1854; updated it in 1862 which was not unreasonably renowned until Virginia Woolf dismembered it in women's activist view. In "Callings for Women", Virginia Woolf depicted the Angel introduced by Patmore as, she was strongly thoughtful. She was colossally enchanting. She was absolutely unselfish. She exceeded expectations in the troublesome specialties of family life. She yielded herself day by day. In the event that there was chicken, she took the leg; if there was a draft she sat in it - to put it plainly, she was established to such an extent that she never had a psyche or her very own desire, however, liked to identify consistently with the brains and wishes of others. Most importantly - I need not state it - she was unadulterated. (Woolf 2).

These are not the desires for ladies in nineteenth or twentieth century society alone; even today, there are sees that how great those days ladies were? having such 'unadulterated' lady are talented, what's going on with these women's activist kind ladies; seeing and talking fundamentally.

Ladies are instructed, they work, they represent themselves, arranging their life, spending time with men yet to each activity they battle, the vast majority of them neglect to do what they need; they depend on their family. Particularly in India, ladies acknowledge and adjust to this circumstance since birth.

Shiva Trilogy:

Amish Tripathi's first arrangement Shiva Trilogy is popular even by non-writing pursuers. His introduction books The Immortals of Meluha was distributed in 2010 and acclaimed positive audits all over India. Individuals hung tight for the spin-off The Secret of Nagas till 2011 and the last book of the arrangement, The Oath of Vayuputhras was distributed in 2013. The arrangement centered Shiva, a typical man who took the hearts of all India to consider him as deserving of being Mahadev, the God of Gods.

In his arrangement, Amish referenced the Laws of Manu frequently, another most significant Hindu sacred writing. Individuals will in general acknowledge and review Manu's man centric words, for instance: Men must make their ladies

subordinate day and night and hold under their very own control the individuals who are appended to tactile items. Her dad protects her in adolescence, her better half watches her in youth, and her children monitor her in mature age. A lady isn't fit for freedom. A dad who doesn't part with her at the best possible time ought to be accused, and a spouse who doesn't have intercourse with her at the best possible time ought to be accused; and the child who doesn't watch his mom when her better half is dead ought to be accused. (42)

But a similar sacred text which verbalizes the significance of loving ladies is acquainted with be disregarded by the administrators. It is said in the Laws of Manu, Fathers, siblings, spouses, and brothers by marriage who wish for incredible favorable luck should respect these ladies and decorate them. The gods take pleasure in places where ladies are adored, however where ladies are not worshipped all ceremonies are unbeneficial. Where the ladies of the family are hopeless, the family is before long annihilated, yet it generally flourishes where the ladies are not hopeless. Homes that are reviled by ladies of the family who have not been treated with due worship are totally crushed, as though struck somewhere around black magic. Thusly, men who wish to thrive ought to consistently adore these ladies with decorations, garments, and nourishment at festivities and celebrations. (43)

Unlike different translators, Amish, as the grandson of Sanskrit researcher and Pandit in Benaras, worshipped ladies' legendary characters in his Shiva Trilogy. He emerges power and fire from his ladies' characters contrasting with male partners of those ladies. He retold fantasy in his inventive manners, however the substance of otherworldliness has not lost all through the arrangement. In settings just as portrayal, Amish acquired the characteristic parts of Hindu folklore.

Phantabula:

The components of 'phantabula' (portmanteau of imagination and fantasy) are well-utilized by Amish in his Shiva Trilogy. The characters were taken from Hindu hallowed writings; not at all like the contorted mythologies of ladies being accommodating, powerless, and docile, Amish worshipped the lady's characters for what they are in their jobs. Not just had the significant character Sati, each lady in the arrangement was noted for their physical, mental, conduct, and clever aptitudes. They were regarded for their aptitudes and activities, and their sex was not featured anyplace. Also, the corresponds in certain spots of the arrangement were utilized to taunt at the individuals who qualify men when they liberally think about ladies as equivalent; individuals overlook that ladies are not readily in urgent need of endorsement from men for how they are. Our social structure drove them to the condition of battling for essential rights to start with and now equivalent status just as regard.

Mythology of Lord Shiva:

Not every person in India knows the subtleties of Hindu holy messages; not very many individuals of the 21st century read Mahabharata and Ramayana. About Lord Shiva, individuals have uncertain thought regarding his family subtleties and exclusive games (Thiruvilayadal). As in Myth, Shiva is known as destroyer of malice. His significant other Parvati or Uma is the Goddess of ripeness, love, and dedication. Parvati is the mother of Ganesh and Karthick; Ganesh isn't the

natural child of Shiva. Hindus venerate Ardhanarishvara which suggests the half man-lady, the gender ambiguous structure; the correct side of the body is Lord Shiva and left is intended for Goddess Parvati. In Puranas, there are such a large number of adaptations of stories to this exceptional structure. Individuals call Parvati as Shakti on account of her celestial quality and power; the name Kali is additionally credited to her which speaks to her equitable resentment and its outcomes. The tales about Goddess Kali too have significance in Puranas; all in all when the Goddess is in Parvati's structure, she quiets the incensed God Shiva though when she is in Kali's structure, and it is the job of God Shiva quiet Goddess Kali.

Shiva homes Kailash and he wears Snake as accessory; there are numerous anecdotes about that however the most amiable and sensible, logical one is that the vitality body has 7 chakras. Among 7, the vishuddhi chakra is situated in the throat and the chakra has solid relationship with snakes in light of the fact that the snakes are delicate to specific energies. The vishuddhi chakra is noted for halting toxin and the snake conveys poison. What's more, the image of Ganga in his tangled hair iconography likewise has stories.

The capable researcher Amish had interlaced all the mythological subtleties, history, and topography of India to outline Shiva Trilogy. The principal book *The Immortals of Meluha* set with the recorded reality of India that Meluha is the unadulterated, close to consummate society which demonstrates Indus valley human advancement.

Overwhelming Women Characters:

Ayurvati:

The main remarkable lady character presented by Amish in the novel is Ayurvati, the best specialist in the land. The name of the specialist character is gotten from an old Indian type of medication, Ayurved. Dhanvantri is accepted to be the God of Ayurved. It is normal for Amish to make a Brahmin male specialist, Dhanvanth yet the creator decides to present Ayurvati, a Brahmin lady specialist who is ideal. All through the arrangement Ayurvati goes with Shiva and his company even in war field. She is an extraordinary specialist yet humble with the individuals who treat her commendable. She is the person who initially recognizes Shiva as Neelkanth. She is shrewd in her calling; she is no warrior, yet she regards Kshatriyas and treats even the adversary group without feelings of spite.

When Ayurvati treats Ganesh, she isn't irritated of his deformation and she is raised to think about Nagas as detestable however as a specialist, she fills in as a supplier of life. She calls attention to her misery with him since he is the enemy of Brahaspathi, the researcher. She says, "It's dismal you don't have his untainted heart ... I appreciated Brahaspathi. He was a decent man, yet a wellspring of information. The world endured when he kicked the bucket before his time" (SN 305). The scene closes with the words, "She yanked his gauze open. Sufficiently hard to make it sting, yet delicate enough to not cause any genuine harm" (SN 306). She never wavers to express her sentiment and she does what she has confidence in; the minute she contends with Parvateshwar is the best model, Ayurvati shook her head in disturbance, however her voice was unfailingly respectful. 'Parvateshwar, you are committing an error. You are setting yourself in opposition to your living God. You are safeguarding the Somras, which even you accept has turned malevolence. Furthermore, you are doing this to serve some "reason". Does the reason protecting Meluha legitimize every one of the errors that you realize you are making?' (OV 126)

Sati:

Sati, one of the significant characters is the girl of Daksha and Veerini, the spouse of Shiva, the sister of Kali and the mother of Ganesh and Kartthick. These are on the whole her cultural characters. For her, she is more than these; she is an honorable, faithful, adoring, well behaved warrior. She represents equity, represents her honesty, she considers herself to be a kshatriya not as a princess. Each and every other character appreciates her activities not minor excellences. Brahaspati says to Shiva, "She isn't only a decent lady. She is one of the best I have ever met. She is excellent, legitimate, straight-forward, daring and insightful ... " (IM 204). From the start Shiva is confused to get her affection, she is certainly not a basic lady yet something more, and a Vasudev pandit discloses this to Shiva, "She gets numerous things from the individuals who love her. What she doesn't get is the thing that she wants for the most-regard" (IM 217).

To spare a lady in trouble, Sati battles a pack of wild canines when she is only sixteen. In the wake of bringing forth her subsequent youngster, she goes into the town Ichchawar to battle a liger and its pack of lions. She emphatically accepts that the solid ought to secure feeble. Also, when a circumstance constrains her to pick either her significant other or her child; she endeavors to reason it out with Shiva. She adores Shiva profoundly however not giving in for his indignation; she chooses what she should do and prepared to confront the outcomes. She gives significance for equity than affection thus she remains against her dad.

In spite of the fact that Sati as leader has spared the greater part of her rangers from Meluhans' stunt assault; with her scarred face she thinks about her advancement. The author Amish emphatically proposes through her disposition, that the qualities of manly are not implied uniquely for men. The encapsulation of all these structures of her character is her last fight with the Egyptians. Indeed, even in her final gasp she volunteers for the duel of Aten and however her appendages

are disfigured and with the substantial loss of blood, she battles as a dexterous warrior to spare whatever number men as could be expected under the circumstances. The pioneer of the professional killers, Swuth discovers her as a most testing rival and to his incredulity, he considers her as his last murder which is the point the creator worships a lady for what she is able to do. Sati isn't an individual portrayal of goddess however her character demonstrates that the ladies are not 'some idiotic infant delivering machines' as Swuth remarked of her.

Kali:

Her sister Kali's resentment is amazing, and it is referred to in a couple of circumstances and furthermore her friendship for her progression child Ganesh is clarified. Her noble activities to ensure her property as sovereign and Brangas as human are admirable characteristics. Alongside Kali, there is Suparna, the agent of the individuals of Garuda and another fearsome warrior who drives Nagas into the war.

Anandmayi:

The character sketch of Anandmayi is commendable and she is the best portrayal of Chandravanshi lifestyle. In the first place she is by all accounts haughty and break every one of the shows saved for ladies in the general public. She is an eye-opener who maintains one of the center ideas of the arrangement, "Inconsistencies are a piece of nature" (IM 381). Her plentiful love for Parvateshwar and her steady endeavors to get his adoration are for the most part beguiling. She shows that the ladies can do unprecedented things for the existence they chose to have.

Veerini:

Veerini, the sovereign of Meluha acts an excess of like a compliant spouse of Daksha from the earliest starting point and at last as sovereign's nobility she satisfies her job and face demise profoundly. She communicates her regret to Kali as "It's anything but a spouse's obligation to help her significant other in his wrongdoings. Truth be told, a great spouse rectifies her significant other when he isn't right, regardless of whether she needs to force it on its" (OV 514). Apparently, her job looks apprehensive, however the inaction takes an excessive amount of boldness and she contends energetically and long to be a sovereign, spouse, and mother.

Minor Women Characters:

Sati's companion Krittika, Parashuram's mom Renuka, and Brahaspati's sweetheart Tara have little however critical jobs in the novel. Krittika's empathy, Renuka's resoluteness and Tara's dedication and goals are adding shading to the arrangement. Another minor lady character Kanakhala is the Prime Minister of Meluha. She is a functioning, dedicated, and dependable lady. In her last minutes of life, she picks dharma over her dedication. She makes the wisest decision and ends it all which is likewise a demonstration of fearlessness in her part since she appropriately accepts, "Dharma secures the individuals who ensure it" (OV 436).

A Man of Letters:

The study of the arrangement approves that the creator Amish draws on a greater amount of his inventiveness on characters. In his meeting in 'The Hindu', Amish addresses the inquiry identified with the issues he coordinates in his book as, "Our general public is at war with ladies... I make my ladies characters solid". The recreation on the picture of Lord Shiva and his family in the brains of Hindus is very testing; Amish's assurance to satisfy his learning in suitable manner is transmitting in each part of the arrangement.

REFERENCES:

1. Altekar, A.S., The Position of Women in Hindu Civilization. Benaras: Motilal Banarsidass. 1938.
2. Doniger, Wendy, translator, with Brian K. Smith. The Laws of Manu. London: Penguin Group. 1991.
3. Gupta, Sangeeta R. "The Ambiguity of the Historical Position of Hindu Women in India: Sita, Draupadi and the Laws of manu". UCLA Historical Journal. ISSN 0276-864x. 1994.
4. Lal, P. Translator. The Mahabharata of Vyasa. New Delhi: Vikas Publishing House Pvt.Ltd. 1980.
5. Mehta, Rama. Socio-Legal Status of Women in India. New Delhi: Mittal Publications. 1987.
6. Srinivasan, Madumitha. "My women characters are strong: Amish Tripathi". www.thehindu.com/features/lit-for-life/my-women-characters-are-strong-amish-tripathi/article6751404.ece. January 03, 2015.
7. Subramanian, Kamala. Ramayana. Bombay: Bharatiya Vidya Bhavan. 1981.
8. Tripathi, Amish. The Immortals of Meluha. New Delhi: Westland Ltd. 2010
9. ---. The Secret of Nagas. New Delhi: Westland Ltd. 2011
10. ---. The Oath of Vayuputhras. New Delhi: Westland Ltd. 2013
11. Wollstonecraft, Mary. A Vindication of the Rights of Woman. With Strictures on Political and Moral Subjects. British library: C.60.i.1. 1792.
12. Woolf, Virginia. The Death of the Moth: And the Other Essays. Harcourt. 1974